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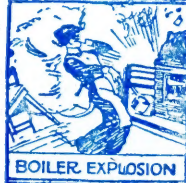
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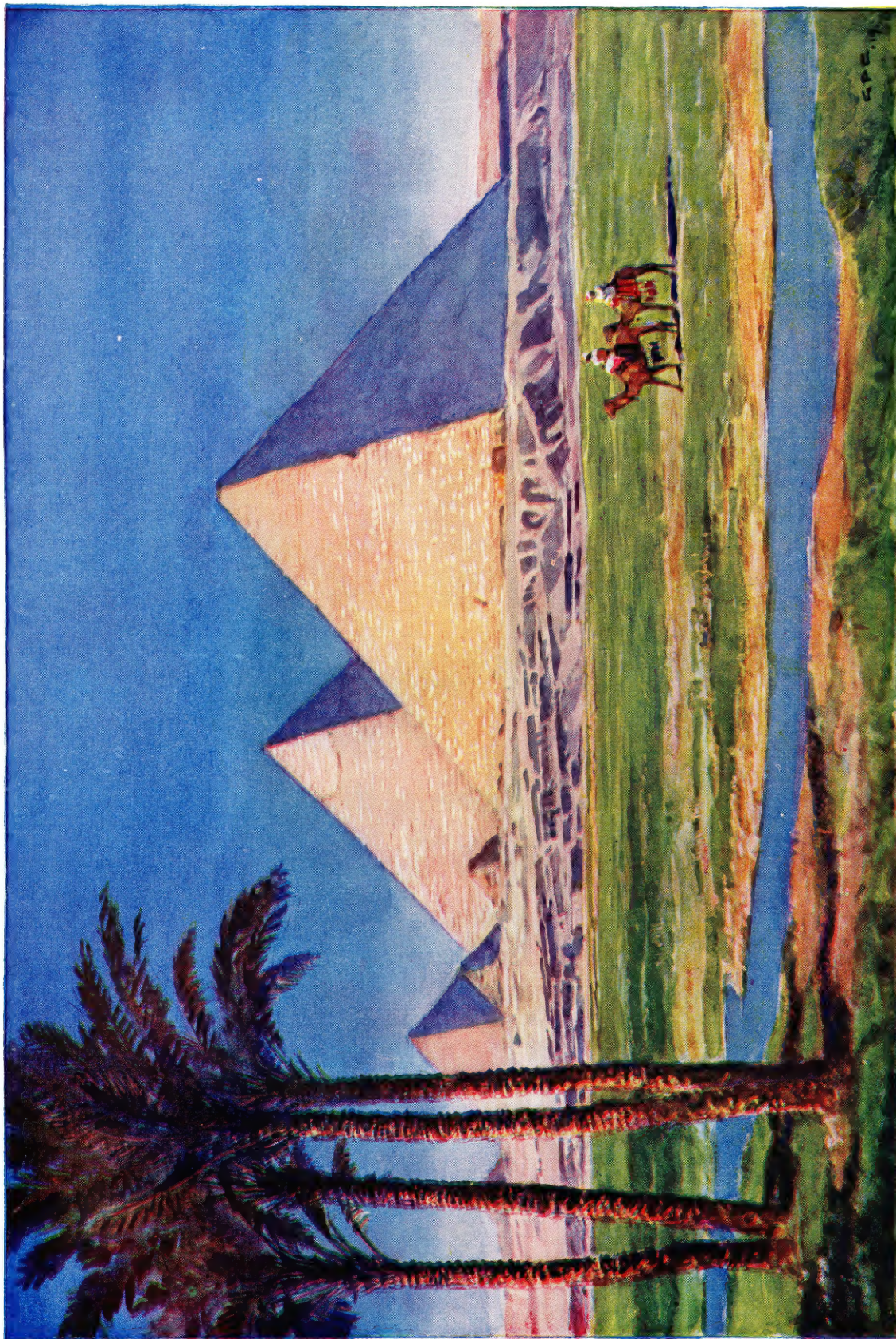
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THE PYRAMIDS AS THEY ARE TO-DAY.

From a photograph by the Photochrom Co. Ltd.



and wandering, he consecrated undertakings and celebrated triumphs, held funeral assemblies, and distinguished the traditional seasons of the year, by *feasts*. His meats we have already glanced at; but somewhen between 10,000 B.C. and the broadening separation of the Aryan peoples towards 2,000 or 1,000 B.C., mankind discovered fermentation, and began to brew intoxicating drinks. He made these of honey, of barley, and, as the Aryan tribes spread southward, of the grape. And he got merry and drunken. Whether he first used yeast to make his bread light or to ferment his drink we do not know.

At his feasts there were individuals with a gift for "playing the fool," who did so no doubt to win the laughter of their friends,<sup>1</sup> but there was also another sort of men, of great importance in their time, and still more important to the historian, certain singers of songs and stories, the bards or rhapsodists. These *bards* existed among all the Aryan-speaking peoples; they were a consequence of and a further factor in that development of spoken language which was the chief of all the human advances made in Neolithic times. They chanted or recited stories of the past, or stories of the living

chief and his people; they told other stories that they invented; they memorized jokes and catches. They found and seized upon and improved the rhythms, rhymes, alliterations, and such-like possibilities latent in language; they probably did much to elaborate and fix grammatical forms. They were the first great artists of the ear, as the later Aurignacian rock painters were the first great artists of the eye and hand. No doubt they used much gesture;

probably they learnt appropriate gestures when they learnt their songs; but the order and sweetness and power of language was their primary concern.

And they mark a new step forward in the power and range of the human mind. They sustained and developed in men's minds a sense of a greater something than themselves, the tribe, and of a life that extended back into the past. They not only recalled old hatreds and battles, they recalled old alliances and a common inheritance. The feats of dead heroes lived again. A new thought came into men's minds, the desire to be remembered.

Men began to live in

thought before they were born and after they were dead.

Like most human things, this bardic tradition grew first slowly and then more rapidly. By the time bronze was coming into Europe there was not an Aryan people that had not a profession and training of bards. In their hands language became as beautiful as it is ever likely to be. These bards were living books, man-histories, guardians and makers of a new and more powerful tradition in human life. Every Aryan people

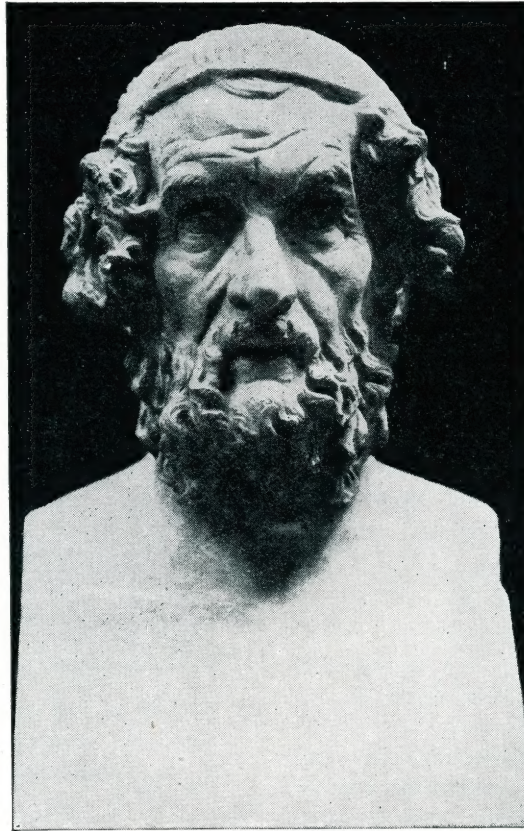


Photo: Mansell

BUST OF HOMER, THE PERSONIFIED BLIND BARD OF THE HELLENIC PEOPLES.

<sup>1</sup> Fools, I think, were not wits, but deformed idiots, whom the company teased and laughed at. Certainly so in Roman and mediæval times. They do not occur in the Hellenic Age, except at courts in Asia Minor; but they must have been present in pre-Hellenic kingdoms; cf. end of *Iliad I*, where the gods laugh consumedly not at Hephaestus' wit, but at his lameness. The idealized Fool of Shakespeare is, like the idealized Hermit of the romances, the invention of later days.—G. M.



had its long poetical records thus handed down, its sagas (Teutonic), its epics (Greek), its vedas (Old Sanscrit). The earliest Aryan people were essentially a people of the voice. The recitation seems to have predominated even in those ceremonial and dramatic dances and that "dressing-up" which among most human races have also served for the transmission of tradition.<sup>1</sup>

At that time there was no writing, and when first the art of writing crept into Europe, as we shall tell later, it must have seemed far too slow, clumsy, and lifeless a method of record for men to trouble very much about writing down these glowing and beautiful treasures of the memory. Writing was at first kept for accounts and exact records. The bards and rhapsodists flourished for long after the introduction of writing. They survived, indeed, in Europe as the minstrels into the Middle Ages.

Unhappily their tradition had not the fixity of a written record. They amended and reconstructed, they had their fashions and their phases of negligence. Accordingly we have now only the very much altered and revised vestiges of that spoken literature of prehistoric times. One of the most interesting and informing of these prehistoric compositions of the Aryans survives in the Greek *Iliad*. An early form of *Iliad* was probably recited by 1,000 B.C., but it was not written down until perhaps 700 or 600 B.C. Many men must have had to do with it as authors and improvers, but later Greek tradition ascribed it to a blind bard named Homer, to whom also is ascribed the *Odyssey*, a composition of a very different spirit and outlook. To be a bard was naturally a blind man's occupation.<sup>2</sup> The Slavs called all bards *sliepac*, which was also their word for a blind

<sup>1</sup> The Aryans developed their languages and their ballads and epics between 10,000 B.C. and the historical period. Very much later in time, probably within the last 3,000 years, the nomadic Mongolian peoples of Asia began to develop their Ural-Altaic speech, under similar conditions, by similar poetic uses. Later we shall note the presence of bards at the court of Attila the Hun.—H. G. W.

<sup>2</sup> It is suggested in the text that blind men became bards: Myres says that bards were (artificially) blinded to stop them from going elsewhere—the tribe wanted to keep them. The poetic touch is that "the Muses" blind the poet. Not a bit of it. (Homer, being a blind bard, describes things by sound—the twanging arrow, the far-thundering sea, the noise of the chariot going through the gate. He is audile, not visual.)—E. B.

man. The original recited version of the *Iliad* was older than that of the *Odyssey*. "The *Iliad* as a complete poem is older than the *Odyssey*, though the material of the *Odyssey*, being largely undatable folk-lore, is older than any of the historical material in the *Iliad*."<sup>3</sup> Both epics were probably written over and rewritten by some poet of a later date, in much the same manner that Lord Tennyson, the poet laureate of Queen Victoria, in his *Idylls of the King*, wrote over the *Morte d'Arthur* (which was itself a writing over by Sir Thomas Malory, *circa* 1450, of pre-existing legends), making the speeches and sentiments and the characters more in accordance with those of his own time. But the events of the *Iliad* and the *Odyssey*, the way of living they describe, the spirit of the acts recorded, belong to the closing centuries of the prehistoric age. These sagas, epics, and vedas do supply, in addition to archæology and philology, a third source of information about those vanished times.

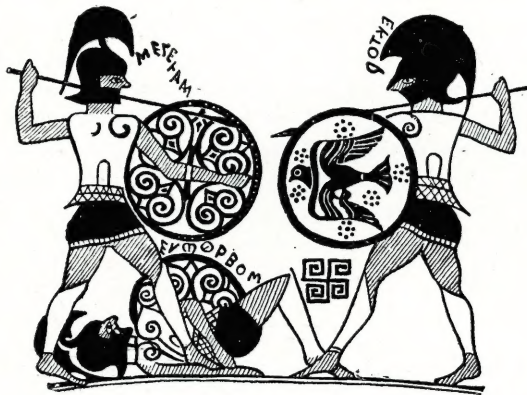
Here, for example, is the concluding passage of the *Iliad*, describing very exactly the making of a prehistoric barrow. (We have taken here Chapman's rhymed translation, correcting certain words with the help of the prose version of Lang, Leaf, and Myers.)

" . . . Thus oxen, mules, in waggons straight they put,  
Went forth, and an unmeasur'd pile of sylvan matter  
cut;  
Nine days employ'd in carriage, but when the tenth  
morn shin'd  
On wretched mortals, then they brought the bravest  
of his kind  
Forth to be burned. Troy swam in tears. Upon the  
pile's most height  
They laid the body, and gave fire. All day it burn'd,  
all night.  
But when th' elev'nth morn let on earth her rosy  
fingers shine,  
The people flock'd about the pile, and first with  
gleaming wine  
Quench'd all the flames. His brothers then, and  
friends, the snowy bones  
Gather'd into an urn of gold, still pouring out their  
moans.  
Then wrapt they in soft purple veils the rich urn,  
digg'd a pit,  
Grav'd it, built up the grave with stones, and quickly  
piled on it  
A barrow. . . .  
. . . The barrow heap'd once, all the town  
In Jove-nurs'd Priam's Court partook a sumptuous  
fun'ral feast,  
And so horse-taming Hector's rites gave up his soul  
to rest."

<sup>3</sup> G. M.



There remains also an old English saga, *Beowulf*, made long before the English had crossed from Germany into England, which winds up with a similar burial. The preparation of a pyre is first described. It is hung round with shields and coats of mail. The body is brought and the pyre fired, and then for ten days the warriors built a mighty mound to be seen afar by the traveller on sea or land. *Beowulf*, which is at least a thousand years later than the *Iliad*, is also interesting because one



COMBAT BETWEEN MENELAUS AND HECTOR  
(IN THE *ILIAD*).

From a platter ascribed to the end of the seventh century in the British Museum. This is probably the earliest known vase bearing a Greek inscription. Greek writing was just beginning. Note the Swastika.

of the main adventures in it is the looting of the treasures of a barrow already ancient in those days.

### § 3

The Greek epics reveal the early Greeks with no knowledge of iron, without writing, and before any Greek-founded cities existed in the land into which they had evidently come quite recently as conquerors. They were spreading southward from the Aryan region of origin. They seem to have been a fair people, newcomers in Greece, newcomers to a land that had been held hitherto by a darker people, people who are now supposed to have belonged to a dark white "aboriginal" race, a "Mediterranean" people allied to those Iberians whom the Kelts pressed westward, and to the Hamitic white people of North Africa.

Let us, at the risk of a slight repetition, be perfectly clear upon one point. The *Iliad* does not give us the primitive neolithic life of that

Aryan region of origin; it gives us that life already well on the move towards a new state of affairs. The primitive neolithic way of living, with its tame and domesticated animals, its pottery and cooking, and its patches of rude cultivation, we have sketched in Chapter XI. We have already discussed in § 4 of Chapter XIII the probability of a widespread *heliolithic* culture. Between 15,000 and 6,000 B.C. the neolithic way of living had spread with the forests and abundant vegetation of the Pluvial Period, over the greater part of the old world, from the Niger to the Hwang-ho and from Ireland to the south of India. Now, as the climate of great portions of the earth was swinging towards drier and more open conditions again, the primitive neolithic life was developing along two divergent directions. One was towards a more wandering life, towards at last a constantly migratory life in pursuit of pasture, which is called NOMADISM; the other, in certain sunlit river valleys, was towards a water-treasuring life of irrigation, in which men gathered into the first towns and made the first CIVILIZATION. The nature and development of civilization we shall consider more fully in the next chapter, but here we have to note that the Greeks, as the *Iliad* presents them, are neither simple neolithic nomads, innocent of civilization, nor are they civilized men. They are primitive nomads in an excited state, because they have just come upon civilization, and regard it as an opportunity for war and loot.<sup>1</sup> So far they are exceptional and not representative. But our interest in them in this chapter is not in their distinctively Greek and predatory aspect, but in what they reveal of the ordinary northward life from which they are coming.

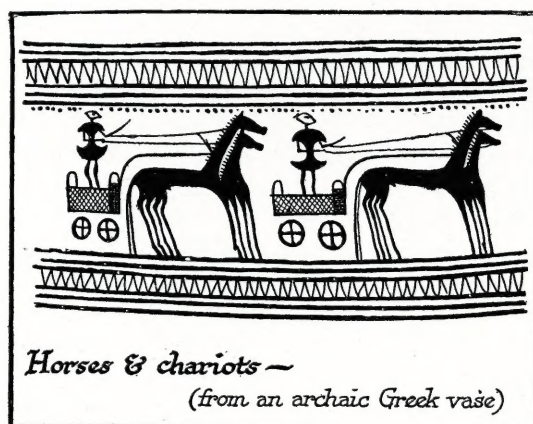
These early Greeks of the *Iliad* are sturdy fighters, but without discipline—their battles

<sup>1</sup> The *Iliad* describes what Chadwick calls a Heroic Age: i.e. a time when the barbarians or nomads are breaking up an old civilization. Men are led by chiefs, who live by plunder and conquest and make themselves kingdoms. The tribe is broken up; instead comes the comitatus of casual men who attach themselves to a particular chief, as Phoenix or Patroclus to Achilles. Religion is broken up, being by origin local. Hence there is almost no religion in the *Iliad* or the *Nibelungenlied*. Almost no magic. No family life. Tremendous booty, and *la carrière ouverte aux talents* with a vengeance.—G. M.



are a confusion of single combats. They have horses, but no cavalry; they use the horse, which is a comparatively recent addition to Aryan resources, to drag a rude fighting chariot into battle. The horse is still novel enough to be something of a terror in itself. For ordinary draught purposes, as in the quotation from the *Iliad* we have just made, oxen were employed.

The only priests of these Aryans are the keepers of shrines and sacred places. There are chiefs, who are heads of families and who also perform sacrifices, but there does not seem



to be much mystery or sacramental feeling in their religion. When the Greeks go to war, these heads and elders meet in council and appoint a king, whose powers are very loosely defined. There are no laws, but only customs; and no exact standards of conduct.

The social life of the early Greeks centred about the households of these leading men. There were no doubt huts for herds and the like, and outlying farm buildings; but the hall of the chief was a comprehensive centre, to which everyone went to feast, to hear the bards, to take part in games and exercises. The primitive craftsmen were gathered there. About it were cowsheds and stabling and such-like offices. Unimportant people slept about anywhere as retainers did in the medieval castles and as people still do in Indian households. Except for quite personal possessions, there was still an air of patriarchal communism about the tribe. The tribe, or the chief as the head of the tribe, owned the grazing lands; forest and rivers were the wild.

The Aryan civilization seems, and indeed all early communities seem, to have been without the little separate households that make up the mass of the population in Western Europe or America to-day. The tribe was a big family; the nation a group of tribal families; a household often contained hundreds of people. Human society began, just as herds and droves begin among animals, by the family delaying its breaking up. Nowadays the lions in East Africa are apparently becoming social animals in this way, by the young keeping with the mother after they are fully grown, and hunting in a group. Hitherto the lion has been much more of a solitary beast. If men and women do not cling to their families nowadays as much as they did, it is because the state and the community supply now safety and help and facilities that were once only possible in the family group.

In the Hindu community of to-day these great households of the earlier stages of human society are still to be found. Mr. Bhupendranath Basu has recently described a typical Hindu household.<sup>1</sup> It is an Aryan household refined and made gentle after thousands of years of civilization, but its social structure is the same as that of the households of which the Aryan epics tell.

"The joint family system," he said, "has descended to us from time immemorial, the Aryan patriarchal system of old still holding sway in India. The structure, though ancient, remains full of life. The joint family is a co-operative corporation, in which men and women have a well-defined place. At the head of the corporation is the senior member of the family, generally the eldest male member, but in his absence, the senior female member often assumes control (cp. Penelope in the *Odyssey*).

"All able-bodied members must contribute their labour and earnings, whether of personal skill or agriculture and trade, to the common stock; weaker members, widows, orphans, and destitute relations, all must be maintained and supported; sons, nephews, brothers, cousins, all must be treated equally, for any undue preference is apt to break up the family. We

<sup>1</sup> *Some Aspects of Hindu Life in India*. Paper read to the Royal Society of Arts, Nov. 28, 1918.



have no word for cousins—they are either brothers or sisters, and we do not know what are cousins two degrees removed. The children of a first cousin are your nephews and nieces, just the same as the children of your brothers and sisters. A man can no more marry a cousin, however removed, than he can marry his own sister, except in certain parts of Madras, where a man may marry his maternal uncle's daughter. The family affections, the family ties, are always very strong, and therefore the maintenance of an equal standard among so many members is not so difficult as it may appear at first sight. Moreover, life is very simple. Until recently shoes were not in general use at home, but sandals without any leather fastenings. I have known of a well-to-do middle-class family of several brothers and cousins who had two or three pairs of leather shoes between them, these shoes being only used when they had occasion to go out, and the same practice is still followed in the case of the more expensive garments, like shawls, which last for generations, and with their age are treated with loving care, as having been used by ancestors of revered memory.

“The joint family remains together sometimes for several generations, until it becomes too unwieldy, when it breaks up into smaller families, and you thus see whole villages peopled by members of the same clan. I have said that the family is a co-operative society, and it may be likened to a small state, and is kept in its place by strong discipline based on love and obedience. You see nearly every day the younger members coming to the head of the family and taking the dust of his feet as a token of benediction; whenever they go on an enterprise, they take his leave and carry his blessing. . . . There are many bonds which bind the family together—the bonds of sympathy, of common pleasures, of common sorrows; when a death occurs, all the members go into mourning; when there is a birth or a wedding, the whole family rejoices. Then above all is the family deity, some image of Vishnu, the preserver; his place is in a separate room, generally known as the room of God, or in well-to-do families in a temple attached to the house, where the family performs its daily worship. There is a sense of personal attachment between

this image of the deity and the family, for the image generally comes down from past generations, often miraculously acquired by a pious ancestor at some remote time. . . . With the household gods is intimately associated the family priest. . . . The Hindu priest is a part of the family life of his flock, between whom and himself the tie has existed for many generations. The priest is not generally a man of much learning; he knows, however, the traditions of his faith. . . . He is not a very heavy burden, for he is satisfied with little—a few handfuls of rice, a few home-grown bananas or vegetables, a little unrefined sugar made in the village, and sometimes a few pieces of copper are all that is needed. . . . A picture of our family life would be incomplete without the household servants. A female servant is known as the ‘jhi,’ or daughter, in Bengal—she is like the daughter of the house; she calls the master and the mistress father and mother, and the young men and women of the family brothers and sisters. She participates in the life of the family; she goes to the holy places along with her mistress, for she could not go alone, and generally she spends her life with the family of her adoption; her children are looked after by the family. The treatment of men servants is very similar. These servants, men and women, are generally people of the humbler castes, but a sense of personal attachment grows up between them and the members of the family, and as they get on in years they are affectionately called by the younger members elder brothers, uncles, aunts, etc. . . . In a well-to-do house there is always a resident teacher, who instructs the children of the family as well as other boys of the village; there is no expensive school building, but room is found in some veranda or shed in the courtyard for the children and their teacher, and into this school low-caste boys are freely admitted. These indigenous schools were not of a very high order, but they supplied an agency of instruction for the masses which was probably not available in many other countries. . . .

“With Hindu life is bound up its traditional duty of hospitality. It is the duty of a householder to offer a meal to any stranger who may come before midday and ask for one; the mistress of the house does not sit down to her



meal until every member is fed, and, as sometimes her food is all that is left, she does not take her meal until well after midday lest a hungry stranger should come and claim one." . . .

We have been tempted to quote Mr. Basu at some length, because here we do get to something like a living understanding of the type of household which has prevailed in human communities since neolithic days, which still prevails to-day in India, China, and the Far East, but which in the west is rapidly giving ground before a state and municipal organization of education and a large-scale industrialism within which an amount of individual detachment and freedom is possible, such as these great households never knew. . . .

But let us return now to the history preserved for us in the Aryan epics.

The *Rig Veda*, the chief of the old Sanscrit epics, tells a very similar story to that underlying the *Iliad*, the story of a fair, beef-eating people—only later did they become vegetarians—coming down from Persia into the plain of North India and conquering their way slowly towards the Indus. From the Indus they spread over India, but as they spread they acquired much from the dark Dravidians they conquered, and they seem to have lost their bardic

tradition. The vedas, says Mr. Basu, were transmitted chiefly in the households by the women. . . .

The oral literature of the Keltic peoples who pressed westward has not been preserved so completely as that of the Greeks or Indians; it was written down many centuries later, and so, like the barbaric, primitive English *Beowulf*, has lost any clear evidence of a period of migration into the lands of an antecedent people. If the pre-Aryans figure in it at all, it is as the fairy folk of the Irish stories. Ireland, most cut off of all the Keltic-speaking communities, retained to the latest date its primitive Aryan life; and the *Táin*, the Irish *Iliad*, describes a cattle-keeping life in which war chariots are still used, and war dogs also, and the heads of the slain are carried off slung round the horses' necks. The *Táin* is the story of a cattle raid. Here too the same social order appears as in the *Iliad*; the chiefs sit and feast in great halls, they build halls for themselves, there is singing and story-telling by the bards, and drinking and intoxication.<sup>1</sup> Priests are not very much in evidence, but there is a sort of medicine man, who deals in spells and prophecy.

<sup>1</sup> No Greek heroes, in Homer or the heroic tradition, ever get drunk. In the comic tradition they do, and of course centaurs and barbarians do.—G. M.

## XVI

### THE FIRST CIVILIZATIONS

#### § I

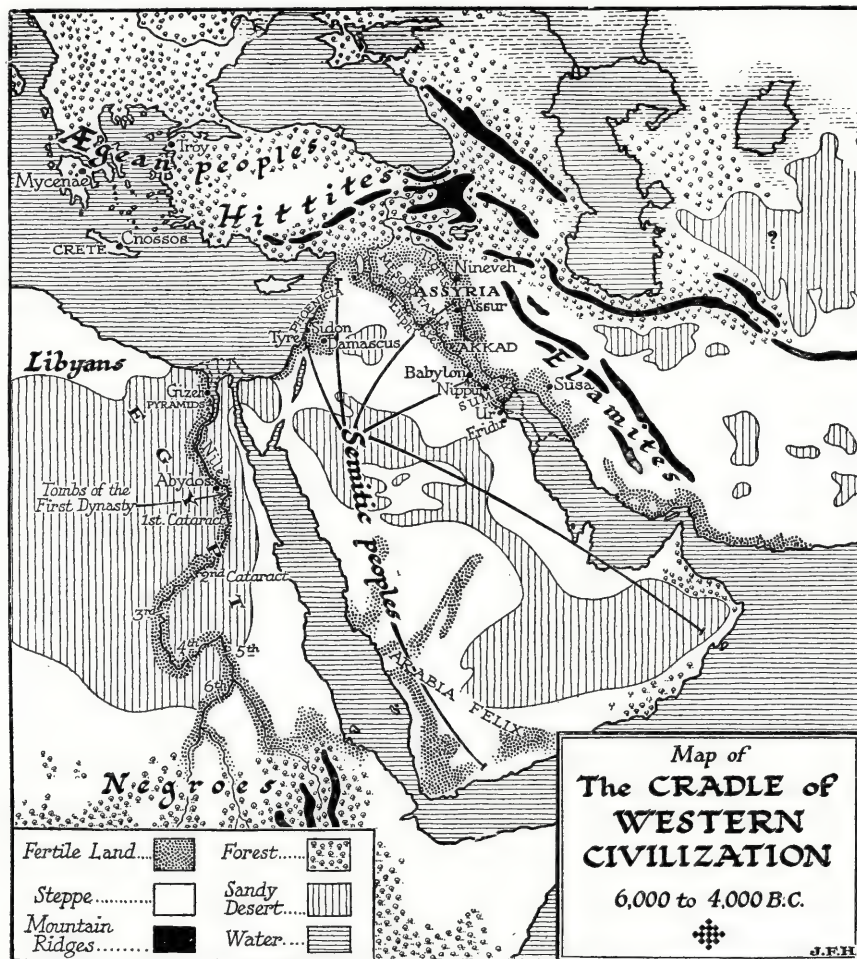
**W**HEN the Aryan way of speech and life was beginning to spread to the east and west of the region in which it began, and breaking up as it spread into a number of languages and nations, considerable communities of much more civilized men were already in existence in Egypt and in Mesopotamia, and probably also in China and in (still purely Dravidian) India. Our story has overshot itself in its account of the Aryans and of their slow progress from early Neolithic conditions to the heroic barbarism of the Bronze Age. We must now go back. Such a Keltic (or pre-Keltic) gathering as we sketched at Avebury

Early Cities  
and Early  
Nomads.

would have happened about 2,000 B.C., and the building of the barrow for Hector as the *Iliad* describes it, 1,300 B.C. or even later. It is perhaps natural for a European writer writing primarily for English-reading students to overrun his subject in this way. No great harm is done if the student does clearly grasp that there has been an overlap.

Here then we take up the main thread of human history again. We must hark back to 6,000 B.C. or even earlier. But although we shall go back so far, the people we shall describe are people already in some respects beyond the neolithic Aryans of three thousand years later, more particularly in their social organization and their material welfare. While in Central





Europe and Central Asia the primitive Neolithic way of life was becoming more migratory and developing into nomadism, here it is becoming more settled and localized. It was long doubtful whether we were to consider Mesopotamia or Egypt the earlier scene of the two parallel beginnings of settled communities living in towns. By 4,000 B.C., in both these regions of the earth, such communities existed, and had been going on for a very considerable time. The excavations of the American expedition<sup>1</sup> at Nippur have unearthed evidence of a city community existing there at least as early as 5,000 B.C., and probably as early as 6,000 B.C., an earlier date than anything we know of in Egypt. It is to be remembered that it is only in the Euphrates-Tigris district that wheat has ever been found growing wild. It may be that from Mesopotamia as a centre the cultiva-

<sup>1</sup> Babylonian expedition of the University of Pennsylvania.

tion of wheat spread over the entire eastern hemisphere. Or it may be that wheat grew wild in some regions now submerged. But cultivation is not civilization; the growing of wheat had spread from the Atlantic to the Pacific with the distribution of the Neolithic culture by perhaps 10,000 or 9,000 B.C. Civilization is something more than the occasional, seasonal growing of wheat. It is the settlement of men upon an area continuously cultivated and possessed, who live in buildings continuously inhabited. For a long time civilization may quite possibly have developed in Mesopotamia without any relations with the parallel beginnings in Egypt. The two beginnings may have been quite independent. Or they may have had a common origin in the region of the Mediterranean, the Red Sea, and Southern Arabia.

The first condition necessary to a real settling down of Neolithic men, as distinguished from a



mere temporary settlement among abundant food, was of course a trustworthy all-the-year-round supply of water, fodder for the animals, food for themselves, and building material for their homes. There had to be everything they could need at any season, and no want that would tempt them to wander further. This was a possible state of affairs, no doubt, in many European and Asiatic valleys; and in many such valleys, as in the case of the Swiss lake-dwellings, men settled from a very early date indeed; but nowhere, of any countries now known to us, were these favourable conditions found upon such a scale, and nowhere did they hold good so surely year in and year out as in Egypt and in the country between the upper waters of the Euphrates and Tigris and the Persian Gulf.<sup>1</sup> Here was a constant water supply under enduring sunlight; trustworthy harvests year by year; in Mesopotamia wheat grew wild and yielded, says Herodotus, two hundred-fold to the sower; Pliny says that it was cut twice and afterwards yielded good fodder for sheep; there were abundant palms and many sorts of fruits; and as for building material, in Egypt there was clay and easily worked stone, and in Mesopotamia a clay that becomes a brick in the sunshine. In such countries men would cease to wander and settle down almost unawares; they would multiply and discover themselves numerous and by their numbers safe from any casual assailant. They multiplied, producing a denser human population than the earth had ever known before; their houses became more substantial, wild beasts were exterminated over great areas, the security of life increased so that ordinary men went about in the towns and fields without encumbering themselves with weapons, and among themselves, at least, they became peaceful peoples. Men took root as man had never taken root before.

But in the less fertile and more seasonal lands outside these favoured areas, there

<sup>1</sup> We shall use "Mesopotamia" here loosely for the Euphrates-Tigris country generally. Strictly, of course, as its name indicates, Mesopotamia (mid-rivers) means only the country *between* those two great rivers. That country in the fork was probably very marshy and unhealthy in early times (Sayce), until it was drained by man, and the early cities grew up west of the Euphrates and east of the Tigris. Probably these rivers then flowed separately into the Persian Gulf.

developed on the other hand a thinner, more active population of peoples, the primitive nomadic peoples. In contrast with the settled folk, the agriculturists, these nomads lived freely and dangerously. They were in comparison lean and hungry men. Their herding was still blended with hunting; they fought constantly for their pastures with hostile families. The discoveries in the elaboration of implements and the use of metals made by the settled peoples spread to them and improved their weapons. They followed the settled folk from Neolithic phase to Bronze phase. It is possible that in the case of iron, the first users were nomadic. They became more warlike with better arms, and more capable of rapid movements with the improvement of their transport. One must not think of a nomadic stage as a predecessor of a settled stage in human affairs. To begin with, man was a slow drifter, following food. Then one sort of men began to settle down, and another sort became more distinctly nomadic. The settled sort began to rely more and more upon grain for food; the nomad began to make a greater use of milk for food. He bred his cows for milk. The two ways of life specialized in opposite directions. It was inevitable that nomad folk and the settled folk should clash, that the nomads should seem hard barbarians to the settled peoples, and the settled people soft and effeminate and very good plunder to the nomad peoples. Along the fringes of the developing civilizations there must have been a constant raiding and bickering between hardy nomad tribes and mountain tribes and the more numerous and less warlike peoples in the towns and villages.

For the most part this was a mere raiding of the borders. The settled folk had the weight of numbers on their side; the herdsmen might raid and loot, but they could not stay. That sort of mutual friction might go on for many generations. But ever and again we find some leader or some tribe amidst the disorder of free and independent nomads, powerful enough to force a sort of unity upon its kindred tribes, and then woe betide the nearest civilization. Down pour the united nomads on the unwarlike, unarmed plains, and there ensues a war of conquest. Instead of carrying off the booty, the conquerors settle down on the conquered land,



which becomes all booty for them ; the villagers and townsmen are reduced to servitude and tribute-paying, they become hewers of wood and drawers of water, and the leaders of the nomads become kings and princes, masters and aristocrats. They too settle down, they learn many of the arts and refinements of the conquered, they cease to be lean and hungry, but for many generations they retain traces of their old nomadic habits, they hunt and indulge in open-air sports, they drive and race chariots, they regard work, especially agricultural work, as the lot of an inferior race and class.

This in a thousand variations has been one of the main stories in history for the last seventy centuries or more. In the first history that we can clearly decipher we find already in all the civilized regions a distinction between a non-working ruler class and the working mass of the population. And we find too that after some generations, the aristocrat, having settled down, begins to respect the arts and refinements and law-abidingness of settlement, and to lose something of his original hardihood. He intermarries, he patches up a sort of toleration between conqueror and conquered ; he exchanges religious ideas and learns the lessons upon which soil and climate insist. He becomes

a part of the civilization he has captured. And as he does so, events gather towards a fresh invasion by the free adventurers of the outer world.<sup>1</sup>

#### § 2A

This alternation of settlement, conquest, refinement, fresh conquest, refinement, is particularly to be noted in the region of the Euphrates and Tigris, which lay open in every direction to great areas which are not arid enough to be complete deserts, but which were not fertile enough to support civilized population. Perhaps the earliest people to form real cities in this part of the world, or indeed in any part of the world,

<sup>1</sup> My friend, Colonel Lawrence, tells me that the movement among the Arabs is somewhat as follows : (1) the sessile village cultivators are pushed out by over-population into the desert—very reluctantly ; (2) they wander in the desert for a thousand years or so—as a stick pushed into the water gets carried about for a long way ; (3) they are pushed again out of the desert, back again into sessile life, by starvation—very reluctantly (they have learned to love the desert) ; and when they come back into sessile life they are on the other side—*i.e.* having started in West Arabia, they land in Mesopotamia. Thus they wander a thousand years or so, and end up thousands of miles from where they started.—E. B.



A VERY EARLY SUMERIAN STONE CARVING SHOWING SUMERIAN WARRIORS.  
Above the heads of the figures note the cuneiform inscription.





Photo. Mansell.

THIS DELIGHTFULLY ARCHAIC SUMERIAN STATUE REPRESENTS SOME UNKNOWN PERSONAGE OF THE SUMERIAN CITY OF LAGASH.

were a people of mysterious origin called the Sumerians. They were neither Semites nor Aryans, and whence they came we do not know. Whether they were dark whites of Iberian or Dravidian affinities is less certainly to be denied.<sup>1</sup> They used a kind of writing which they scratched upon clay, and their language has been de-

<sup>1</sup> Sir H. H. Johnston is inclined to believe that a common late Neolithic and early bronze culture spread widely in this primitive world. He links the Dravidian languages of India—some of which group are to be found in Beluchistan and the eastern fringe of Persia—with certain languages in the Caucasian Mountains, and these again with Basque. He would bring the Sumerians, the early Cretans, and the early peoples of Asia Minor into this early "brown" or dark white culture before the Aryans, Semites, or Hamites developed their language cultures and thrust across this band of primordial civilization. He connects these "class and prefix" languages with the creation of the African Bantu, but that is a speculation beyond the scope of this present work. A series of articles on this subject by the Rev. W. Crabtree will be found in the *Journal of the African Society*. The connection

ciphered.<sup>2</sup> It was a language more like the unclassified Caucasian language groups than any others that now exist. These languages may be connected with Basque, and may represent what was once a widespread group extending from Spain and Western Europe to Eastern India, and reaching southwards to Central Africa. These people shaved their heads and wore simple tunic-like garments of wool. They settled first on the lower courses of the great river and not very far from the Persian Gulf, which in those days ran up for a hundred and thirty miles<sup>3</sup> and more beyond its present head. They fertilized their fields by letting water run through irrigation trenches, and they gradually became very skilful hydraulic engineers; they had cattle, asses, sheep, and goats, but no horses; and their collections of mud huts grew into towns; and their religion raised up tower-like temple buildings.

Clay, dried in the sun, was a very great fact in the lives of these people. This lower country of the Euphrates-Tigris valleys had little or no stone. They built of brick, they made pottery and earthenware images, and they drew and presently wrote upon thin tile-like cakes of clay. They do not seem to have had paper or to have used parchment. Their books and memoranda, even their letters, were potsherds.

At Nippur they built a great tower of brick to their chief god, El-lil (Enlil), the memory of which is supposed to be preserved in the story of the Tower of Babel. They seem to have been divided up into city states, which warred among themselves and maintained for many centuries their military capacity. Their soldiers carried long spears and shields, and fought in close

of Sumerian and Bantu was first suggested by Sir Richard Burton in 1885. These views are in complete accordance with Elliot Smith's suggestion of a widespread heliolithic culture already dealt with in chap. xiii, § 4.—H. G. W.

<sup>2</sup> Excavations conducted at Eridu by Capt. R. Campbell Thompson during the recent war have revealed an early Neolithic agricultural stage, before the invention of writing or the use of bronze, beneath the earliest Sumerian foundations. The crops were cut by sickles of earthenware. Capt. Thompson thinks that these pre-Sumerian people were not of Sumerian race, but proto-Elamites. Entirely similar Neolithic remains have been found at Susa, once the chief city of Elam.

<sup>3</sup> Sayce, in *Babylonian and Assyrian Life*, estimates that in 6,500 B.C. Eridu was on the seacoast.



formation. Sumerians conquered Sumerians. Sumeria remained unconquered by any stranger race for a very long period of time indeed. They developed their civilization, their writing, and their shipping, through a period that may be as long as the whole period from the days of Moses to the present time.

The first of all known empires was that founded by the high priest of the god of the Sumerian city of Erech. It reached, says an inscription at Nippur, from the Lower (Persian Gulf) to the Upper (Mediterranean or Red?) Sea. Among the mud heaps of the Euphrates-Tigris valley the record of that vast period of history, that first half of the Age of Cultivation, is buried. There rose the first temples and the first priest-rulers that we know of among mankind.

### § 2B

Upon the western edge of this country appeared nomadic tribes of Semitic-speaking peoples who traded, raided, and fought with the Sumerians for many generations. Then arose at last a great leader among these Semites, Sargon (2,750 B.C.),<sup>1</sup> who united them, and not only conquered the Sumerians, but extended his rule from beyond the Persian Gulf on the east to the Mediterranean on the west. His own people were called the Akkadians and his empire is called the Sumerian Akkadian empire. It endured for over two hundred years.

But though the Semites conquered and gave a king to the Sumerian cities, it was the Sumerian civilization which prevailed over the simpler Semitic culture. The newcomers learnt the Sumerian writing (the "cuneiform" writing) and the Sumerian language; they set up no Semitic writing of their own. The Sumerian language became for these barbarians the language of knowledge and power, as Latin was the language of knowledge and power among the barbaric peoples of the middle ages in Europe. This Sumerian learning had a very great vitality. It was destined to survive through a long series of conquests and

<sup>1</sup> Authorities vary upon this date. Some put back Sargon I to 3,750 B.C. This latter was his traditional date based on Babylonian records.

changes that now began in the valley of the two rivers.

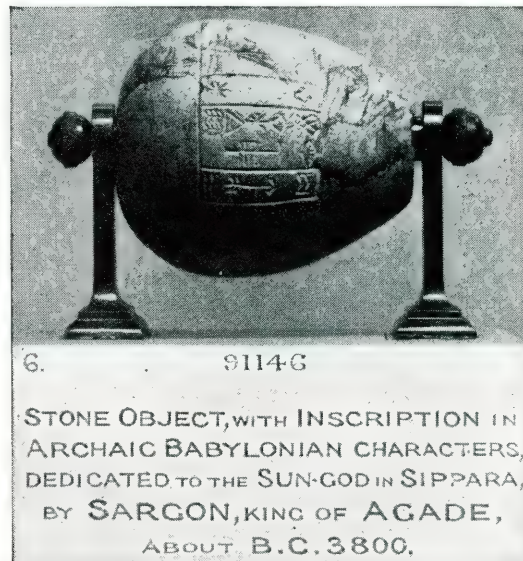


Photo: Mansell.

THE CONQUERING SEMITES, WHO HAD NO WRITING, ADOPTED THAT OF THE SUMERIANS.

The British Museum inscription gives the earlier date to Sargon (see footnote 1).

### § 2C

As the people of the Sumerian Akkadian empire lost their political and military vigour, fresh inundations of a warlike people began from the east, the Elamites,<sup>2</sup> while from the west came the Semitic Amorites, pinching the Sumerian Akkadian empire between them. The Amorites settled in what was at first a small up-river town, named Babylon; and after a hundred years of warfare became masters of all Mesopotamia under a great king, Hammurabi (2,100 B.C.), who founded the first Babylonian empire.

Again came peace and security and a decline in aggressive prowess, and in another hundred years fresh nomads from the east were invading Babylonia, bringing with them the horse and the war chariot, and setting up their own king in Babylon. . . .

<sup>2</sup> Of unknown language and race, "neither Sumerians nor Semites," says Sayce. Their central city was Susa. Their archaeology is still largely an unworked mine. They are believed by some, says Sir H. H. Johnston, to have been negroid in type. There is a strong negroid strain in the modern people of Elam.





Photo: Mansell.

ASSYRIAN SOLDIERS AND LED HORSES (TIME OF SARDANAPALUS).

## § 2D

Higher up the Tigris, above the clay lands and with easy supplies of workable stone, a Semitic people, the Assyrians, while the Sumerians were still unconquered by the Semites, were settling about a number of cities of which Assur and Nineveh were the chief. Their peculiar physiognomy, the long nose and thick lips, was very like that of the commoner type of Polish Jew to-day. They wore great beards and ringletted long hair, tall caps and long robes. They were constantly engaged in mutual raiding with the Hittites to the west; they were conquered by Sargon I and became free again; a certain Tushratta, King of Mitanni, to the north-west, captured and held their capital, Nineveh, for a time; they intrigued with Egypt against Babylon and were in the pay of Egypt; they developed the military art to a very high pitch, and became mighty raiders and exactors of tribute; and at last, adopting the horse and the war chariot, they settled accounts for a time with the Hittites, and then, under Tiglath Pileser I, conquered Babylon for themselves (about 1,100 B.C.<sup>1</sup>). But their hold on the lower, older, and more civilized land was not secure, and

<sup>1</sup> For most of these dates here Winckler in *Helmolt's World History* has been followed.

Nineveh, the stone city, remained their capital. For many centuries power swayed between Nineveh and Babylon, and sometimes it was an Assyrian and sometimes a Babylonian who claimed to be "king of the world."

For four centuries Assyria was restrained from expansion towards Egypt by a fresh northward thrust and settlement of another group of Semitic peoples, the Arameans, whose chief city was Damascus, and whose descendants are the Syrians of to-day. (There is, we may note, no connection whatever between the words Assyrian and Syrian. It is an accidental similarity.) Across these Syrians the Assyrian kings fought for power and expansion south-westward. In 745 B.C. arose another Tiglath Pileser, Tiglath Pileser III, the Tiglath Pileser of the Bible.<sup>2</sup> He not only directed the transfer of the Israelites to Media (the "Lost Ten Tribes" whose ultimate fate has exercised so many curious minds), but he conquered and ruled Babylon, so founding what historians know as the New Assyrian Empire. His son, Shalmaneser IV,<sup>3</sup> died during the siege of Samaria, and was succeeded by a usurper, who, no doubt to flatter Babylonian susceptibilities, took the ancient Akkadian Sumerian name of

<sup>2</sup> II. Kings xv. 29, and xvi. 7 *et seq.*

<sup>3</sup> II. Kings xvii. 3.



Sargon, Sargon II. He seems to have armed the Assyrian forces for the first time with iron weapons. It was probably Sargon II who actually carried out the deportation of the Ten Tribes.

Such shiftings about of population became a very distinctive part of the political methods of the Assyrian new empire. Whole nations who were difficult to control in their native country would be shifted *en masse* to unaccustomed regions and amidst strange neighbours, where their only hope of survival would lie in obedience to the supreme power.

Sargon's son, Sennacherib, led the Assyrian hosts to the borders of Egypt. There Sennacherib's army was smitten by a pestilence, a disaster described in the nineteenth chapter of the Second Book of Kings.

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early

in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh." <sup>1</sup>

Sennacherib's grandson, Assurbanipal (called by the Greeks Sardanapalus), did succeed in conquering and for a time holding lower Egypt.

#### § 2E

The Assyrian empire lasted only a hundred and fifty years after Sargon II. Fresh nomadic Semites coming from the south-east, the Chaldeans, assisted by two Aryan peoples from the north, the Medes and Persians, combined against it, and took Nineveh in 606 B.C.

The Chaldean Empire, with its capital at Babylon (Second Babylonian Empire), lasted under Nebuchadnezzar the Great (Nebuchadnezzar II) and his successors until 539 B.C.,

<sup>1</sup> To be murdered by his sons.



Photo: Mansell.

SARDANAPALUS FEASTS WITH A QUEEN.





Photo : Mansell.

## SARDANAPALUS HUNTS.

This illustration is continuous with the next.

when it collapsed before the attack of Cyrus, the founder of the Persian power. . . .

So the story goes on. In 330 B.C., as we shall tell later in some detail, a Greek conqueror, Alexander the Great, is looking on the murdered body of the last of the Persian rulers.

The story of the Tigris and Euphrates civilizations, of which we have given as yet only the bare outline, is a story of conquest following after conquest, and each conquest replaces old rulers and ruling classes by new ; races like the Sumerian and the Elamite are swallowed up, their languages vanish, they interbreed and are lost, the Assyrian melts away into Chaldean and Syrian, the Hittites become Aryanized and lose distinction, the Semites who swallowed up the

Sumerians give place to Aryan rulers, Medes and Persians appear in the place of the Elamites, the Aryan Persian language dominates the empire until the Aryan Greek ousts it from official life. Meanwhile the plough does its work year by year, the harvests are gathered, the builders build as they are told, the tradesmen work and acquire fresh devices ; the knowledge of writing spreads, novel things, the horse and wheeled vehicles and iron, are introduced and become part of the permanent inheritance of mankind ; the volume of trade upon sea and desert increases, men's ideas widen, and knowledge grows. There are set-backs, massacres, pestilence ; but the story is, on the whole, one of enlargement. For four thousand years this new thing, civilization, which had set its root into the soil of the two rivers, grew as a tree

grows ; now losing a limb, now stripped by a storm, but always growing and resuming its growth. After four thousand years the warriors and conquerors were still going to and fro over this growing thing they did not under-



Photo : Mansell.

## ASSYRIAN SCULPTURE OF LIONS SLAIN BY SARDANAPALUS.







stand, but men had now (330 B.C.) got iron, horses, writing and computation, money, a greater variety of foods and textiles, a wider knowledge of their world.

The time that elapsed between the empire of Sargon I and the conquest of Babylon by Alexander the Great was as long, be it noted, at the least estimate, as the time from Alexander the Great to the present day. And before the time of Sargon, men had been settled in the Sumerian land, living in towns, worshipping in temples, following an orderly Neolithic agricultural life in an organized community for at least as long again. "Eridu, Lagash, Ur, Uruk, Larsa, have already an immemorial past when first they appear in history."<sup>1</sup>

One of the most difficult things for both the writer and student of history is to sustain the sense of these time intervals and prevent these ages becoming shortened by perspective in his imagination. Half the duration of human civilization and the keys to all its chief institutions are to be found *before* Sargon I. Moreover, the reader cannot too often compare the scale of the dates in these latter fuller pages of man's history with the succession of countless generations to which the time diagrams given with Chapter X and Chapter II bear witness.

### § 3

The story of the Nile valley from the dawn of its traceable

history until the time of Alexander the Great is not very dissimilar to that of Babylonia; but while Babylonia lay open on every side to invasion, Egypt was protected by desert to the west and by desert and sea to the east, while to the south she had only negro peoples. Consequently her history is less broken by the in-

<sup>1</sup> Winckler (Craig), *History of Babylonia and Assyria*.

vasions of strange races than is the history of Assyria and Babylon, and until towards the eighth century B.C., when she fell under an Ethiopian dynasty, whenever a conqueror did come into her story, he came in from Asia by way of the Isthmus of Suez.

The Stone Age remains in Egypt are of very uncertain date; there are Palæolithic and then Neolithic remains. It is not certain whether the Neolithic pastoral people who left those remains were the direct ancestors of the later Egyptians. In many respects they differed entirely from their successors. They buried their dead, but before they buried them they cut up the bodies and apparently ate portions of the flesh. They seem to have done this out of a feeling of reverence for the departed; the dead were "eaten with honour" according to the phrase of Mr. Flinders Petrie. It may have been that the survivors hoped to retain thereby some vestige of the strength and virtue that had died. Traces of similar savage customs have been found in the long barrows that were scattered over Western Europe before the spreading of the Aryan peoples, and they have pervaded negro Africa, where they are only dying out at the present time.

About 5,000 B.C., or earlier, the traces of these primitive peoples cease, and the true Egyptians appear on the scene. While the former people were hut builders and at a compara-

tively low stage of Neolithic culture, the latter were already a civilized Neolithic people; they used brick and wood buildings instead of their predecessors' hovels, and they were working stone. Very soon they passed into the Bronze Age. They possessed a system of picture writing almost as developed as the contemporary writings of the Sumerians, but quite different in character. Possibly there was an irruption from



Photo: Mansell.

EARLY FIGURE OF THE  
EGYPTIAN HIPPOPOTAMUS  
GODDESS.





THE HEAD OF AN EARLY EGYPTIAN (FOURTH DYNASTY), COLOURED LIMESTONE  
STATUE OF A GREAT LADY, THE PRINCESS NEFERT, WHO LIVED NEARLY SIX  
THOUSAND YEARS AGO.









Photo: Bonfils.

PYRAMID OF SAKHARAH, THE OLDEST PYRAMID, BUILT LONG BEFORE THE GREAT PYRAMIDS OF THE FOURTH DYNASTY.

Southern Arabia by way of Aden, of a fresh people, who came into upper Egypt and descended slowly towards the delta of the Nile. Dr. Wallis Budge writes of them as "conquerors from the East." It is tempting to think of their coming originally from the already long-established civilization of Sumeria. But their gods and their ways, like their picture writing, were very different from the Sumerian. One of the earliest known figures of a deity is that of a hippopotamus goddess, and so very distinctively African.<sup>1</sup>

The clay of the Nile is not so fine and plastic as the Sumerian clay, and the Egyptians made

no use of it for writing. But they early resorted to strips of the papyrus reed fastened together, from whose name comes our word "paper."

The broad outline of the history of Egypt is simpler than the history of Mesopotamia. It has long been the custom to divide the rulers of Egypt into a succession of Dynasties, and in speaking of the periods of Egyptian history it is usual to speak of the first, fourth, fourteenth, and so on, Dynasty. The Egyptians were ultimately conquered by the Persians after their establishment in Babylon, and when finally Egypt fell to Alexander the Great in 332 B.C., it was Dynasty XXXI that came to an end. In that long history of over 4,000 years, a much longer period than that between the career of Alexander the Great and the present day, certain broad phases of development may be noted here. There was a phase known as the "old kingdom," which culminated in the IVth Dynasty; this Dynasty marks a period of wealth and splendour, and its monarchs were obsessed by such a passion for making monuments for themselves as no men have ever before or since had a chance to display and gratify. It was Cheops<sup>2</sup> and Chephren and Mycerinus of this IVth Dynasty who raised the vast piles of the great and the second and the

<sup>1</sup> "The original home or centre of development of this 'Dynastic' Egyptian type seems to have been in Southern or South-western Arabia. This region of South-western and Southern Arabia, ten to fifteen thousand years ago, was probably an even better favoured province than it is at the present day, when it still bears the Roman designation of Arabia Felix—so much of the rest of this gaunt, lava-covered, sandstrewn peninsula being decidedly 'infelix.' It has high mountains, a certain degree of rainfall on them, and was anciently clothed in rich forests before the camels, goats, and sheep of Neolithic and Bronze Age man nibbled away much of this verdure. Above all there grew trees oozing with delicious-scented resins or gums. These, when civilization dawned on the world, became very precious and an offering of sweet savour to the civilized man's gods, because so grateful to his own nostrils" (*Africa*, by Sir H. H. Johnston).

<sup>2</sup> 3,733 B.C., Wallis Budge.



third pyramids at Gizeh. These unmeaning sepulchral piles, of an almost incredible vastness,<sup>1</sup> erected in an age when engineering science had scarcely begun, exhausted the resources of Egypt through three long reigns, and left her wasted as if by a war.

The story of Egypt from the IVth to the XVth Dynasty is a story of conflicts between alternative capitals and competing religions, of separations into several kingdoms and reunions. It is, so to speak, an internal history. Here we can name only one of that long series of

Hammurabi founded was flourishing, but the exact correspondences of dates between early Egypt and Babylonia are still very doubtful. Only after a long period of servitude did a popular uprising expel these foreigners again.

After the war of liberation (*circa* 1,600 B.C.) there followed a period of great prosperity in Egypt, *the New Empire*. Egypt became a great and united military state, and pushed her expeditions at last as far as the Euphrates, and so the age-long struggle between the Egyptian and Babylonian-Assyrian power began.



THE ARRIVAL OF A TRIBE OF SEMITIC NOMADS IN EGYPT, ABOUT THE YEAR 1,895 B.C.  
Ancient Egyptian wall-painting in a tomb near Beni Hassan, Middle Egypt.

Pharaohs, Pepi II, who reigned ninety years, the longest reign in history, and left a great abundance of inscriptions and buildings. At last there happened to Egypt what happened so frequently to the civilizations of Mesopotamia. Egypt was conquered by nomadic Semites, who founded a "shepherd" dynasty, the Hyksos (XVIth), which was finally expelled by native Egyptians. This invasion probably happened while that first Babylonian Empire which

<sup>1</sup> The great pyramid is 450 feet high and its side 700 feet long. It is calculated (says Wallis Budge) to weigh 4,883,000 tons. All this stone was lugged into place chiefly by human muscle.

For a time Egypt was an ascendant power. Thothmes III<sup>2</sup> and his son Amenophis III

<sup>2</sup> There are variants to these names, and to most Egyptian names, for few self-respecting Egyptologists will tolerate the spelling of their colleagues. One may find, for instance, Thethmosis, Thoutmosis, Tahutmes, Thutmose, or Tethmosis; Amunothph, Amenhotep, or Amenoths. A pleasing variation is to break up the name, as, for instance, Amen Hetep. This particular little constellation of variants is given here not only because it is amusing, but because it is desirable that the reader should know such variations exist. For most names the rule of this book has been to follow whatever usage has established itself in English literature, regardless of the possible contemporary pronunciation. Amenophis, for example, has been so written



(XVIIIth Dynasty) ruled from Ethiopia to the Euphrates in the fifteenth century B.C. For various reasons these names stand out with unusual distinctness in the Egyptian record. They were great builders, and left many monuments and inscriptions. Amenophis III founded Luxor, and added greatly to Karnak. At Tel-el-Amarna a mass of letters has been found, the royal correspondence with Babylonian and Hittite and other monarchs, including that Tushratta who took Nineveh, throwing a flood of light upon the political and social affairs of this particular age. Of Amenophis IV we shall have more to tell later, but of one, the most extraordinary and able of Egyptian monarchs, Queen Hatasu, the aunt and step-mother of Thotmes III, we have no space to tell. She is represented upon her monuments in masculine garb, and with a long beard as a symbol of wisdom.

Thereafter there was a brief Syrian conquest of Egypt, a series of changing dynasties, among which we may note the XIXth, which included Rameses II, a great builder of temples, who reigned seventy-seven years (about 1,317 to 1,250 B.C.), and who is supposed by some to have been the Pharaoh of Moses, and the XXIIInd, which included Shishak, who plundered Solomon's temple (*circa* 930 B.C.). An Ethiopian conqueror from the Upper Nile founded the XXVth Dynasty, a foreign dynasty, which went down (670 B.C.) before the new Assyrian Empire created by Tiglath Pileser III, Sargon II, and Sennacherib, of which we have already made mention.

The days of any Egyptian predominance over foreign nations was drawing to an end. For a time under Psammetichus I of the XXVIth Dynasty (664-610 B.C.) native rule was restored, and Necho II recovered for a time the old Egyptian possessions in Syria up to the Euphrates while the Medes and Chaldeans were attacking Nineveh. From those gains Necho II was routed out again after the fall of Nineveh

in English books for two centuries. It came into the language by indirect routes, but it is now as fairly established as is Damascus as the English name of a Syrian town. Nevertheless, there are limits to this classicism. The writer, after some vacillation, has abandoned Oliver Goldsmith and Dr. Johnson in the case of "Peisistratus" and "Keltic," which were formerly spelt "Pisistratus" and "Celtic."

and the Assyrians by Nebuchadnezzar II, the great Chaldean king, the Nebuchadnezzar of the Bible. The Jews, who had been the allies of Necho II, were taken into captivity by Nebuchadnezzar to Babylon.

When, in the sixth century B.C., Chaldea fell to the Persians, Egypt followed suit, a

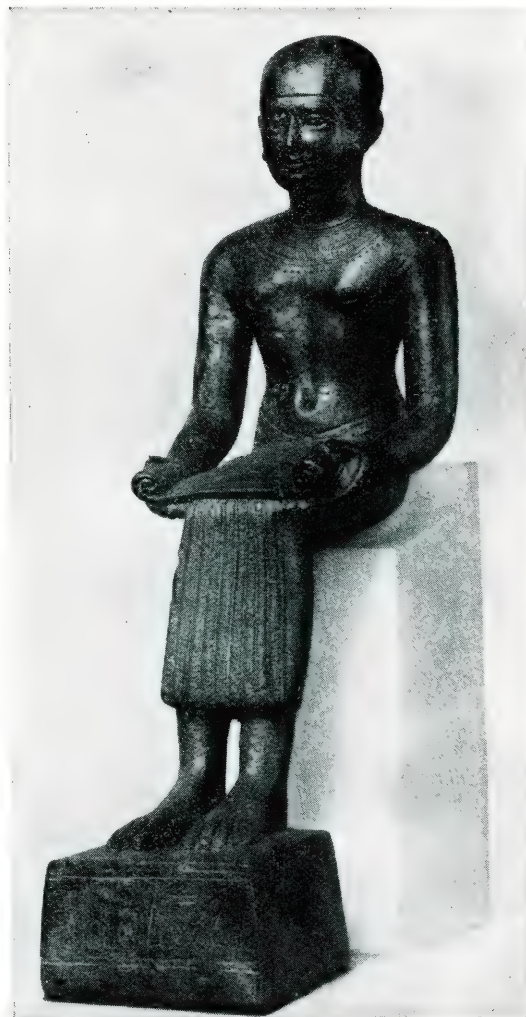


Photo: Mansell.

VERY EARLY BRONZE FIGURE REPRESENTING I-EM-HETEP, THE ARCHITECT OF THE EARLIEST PYRAMID.

rebellion later made Egypt independent once more for sixty years, and in 332 B.C. she welcomed Alexander the Great as her conqueror, to be ruled thereafter by foreigners, first by Greeks, then by Romans, then in succession by Arabs, Turks, and British, until the present day.

Such briefly is the history of Egypt from its beginnings; a history first of isolation and then



of increasing entanglement with the affairs of other nations, as increasing facilities of communication drew the peoples of the world into closer and closer interaction.

#### § 4

The history we need to tell here of India is simpler even than this brief record of Egypt.

**The Early Civilization of India.** Somewhere about the time of Hamurabi or later, a branch of the Aryan-speaking people who then occupied North Persia and Afghanistan, pushed down the north-west passes into India. They conquered their way until they prevailed over all the darker populations of North India, and spread their rule or influence over the whole peninsula. They never achieved any unity in India; their history is a history of warring kings and republics.

The Persian empire, in the days of its expansion after the capture of Babylon, pushed its boundaries beyond the Indus, and later Alexander the Great marched as far as the border of the desert that separates the Punjab from the Ganges valley. But with this bare statement we will for a time leave the history of India.

#### § 5

Meanwhile, as this triple system of White

**The Early History of China.** Man civilization developed in

India and in the lands about the meeting-places of Asia, Africa, and Europe, another and quite distinct civilization was developing and spreading out either from the then fertile but now dry and desolate valley of the Tarim

or from the upper valley of the Yellow River (the Hwang-ho), down the course of the Hwang-ho, and into the valley of the Yang-tsze-kiang. We know practically nothing as yet of the archæology of China, we do not know anything of the Stone Age in that part of the world, and at present our ideas of the early history of this civilization are derived almost entirely from the Chinese literature. It has evidently been from the first and throughout a Mongolian civilization. Until after the time of Alexander the Great there are no traces of any Aryan or Semitic, much less of Hamitic influence. All such influences were still in another world, separated by mountains, deserts, and wild nomadic tribes until that time. The Chinese seem to have made their civilization spontaneously and unassisted. Some recent

writers suppose indeed a connection with ancient Sumeria. Of course both China and Sumeria arose on the basis of the almost world-wide early Neolithic culture, but the Tarim valley and the lower Euphrates are separated by such vast obstacles of mountain and desert as to forbid the idea of any migration or interchange of peoples who had once settled down.

But though the civilization of China is wholly Mongolian (as we have defined Mongolian), it does not follow that the northern roots are the only ones from which it grew. We Europeans know very little as yet of the ethnology and pre-history of southern China. There the Chinese mingle with such kindred peoples as the Siamese and Burmese,

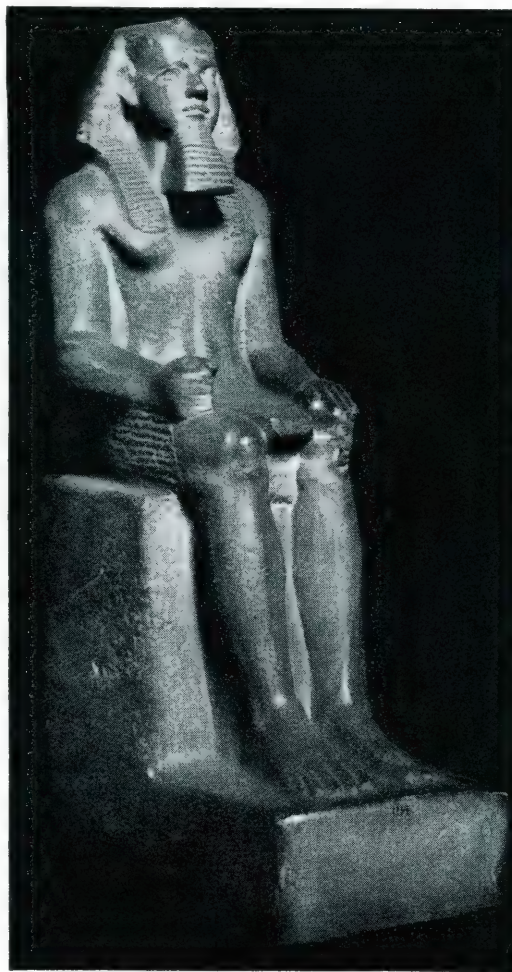


Photo: Mansell.

CHEOPS.



and seem to bridge over towards the darker Dravidian peoples and towards the Malays. It is quite probable, indeed it is highly probable, that there were southern as well as northern beginnings of a civilization, and that the Chinese civilization that comes into history 2,000 years B.C. is the result of a long process of prehistoric minglings and interchange between a southern and a northern culture. The southern Chinese played perhaps the rôle towards the northern Chinese that the Hamites or Sumerians played to the Aryan and Semitic peoples in the west, or that the settled Dravidians played towards the Aryans in India. But so little is known as yet of this attractive chapter in pre-history, that we cannot dwell upon it further here.

The chief foreigners mentioned in the early annals of China were a Ural-Altaic people on the north-east frontier, the Huns, against whom certain of the earlier emperors made war. In the account of the first "Three Emperors" history has been sacrificed to moral edification. Those incredibly model and exemplary beings are alleged to have reigned about 2,500 B.C. Before that time the history of China is evidently altogether mythological.

There follows upon these first three emperors a series of dynasties, of whom the account becomes more and more exact and convincing as they become more recent. China has to tell a long history of border warfare and of graver struggles between the settled and nomad peoples. To begin with, China, like Sumer and like Egypt, was a land of city states. The government was at first a government of numerous kings; they became loosely feudal under an emperor, as the Egyptians did; and then later, as with the Egyptians, came a centralizing empire. Shang (1,750 to 1,125 B.C.) and Chow (1,125 to 250 B.C.) are named as being the two great dynasties of the feudal period. Bronze vessels of these earlier dynasties, beautiful, splendid, and with a distinctive style of their own, still exist, and there can be no doubt of the existence of a high state of culture even before the days of Shang.

It is perhaps a sense of symmetry that made the later historians of Egypt and China talk of the earlier phases of their national history as being under dynasties comparable to the



*Photo: Mansell.*

EARLY EGYPTIAN PAINTED CARVING.



dynasties of the later empires, and of such early "Emperors" as Menes (in Egypt) or the First Three Emperors (in China). The early dynasties exercised far less centralized powers than the later ones. Such unity as China possessed under the Shang Dynasty was a religious rather than an effective political union. The "Son of Heaven" offered sacrifices for all the Chinese. There was a common script, a common civilization, and a common enemy in the Huns of the north-western borders.

The last of the Shang Dynasty was a cruel and foolish monarch who burnt himself alive (1,125 B.C.) in his palace after a decisive defeat by Wu Wang, the founder of the Chow Dynasty. Wu Wang seems to have been helped by the Huns or by allies among the Huns as well as by a popular revolt.

For a time China remained loosely united under the Chow emperors, as loosely united as was Christendom under the popes in the Middle Ages; the Chow emperors had become the traditional high priests of the land in the place of the Shang Dynasty and claimed a sort of overlordship in Chinese affairs, but gradually the loose ties of usage and sentiment that held the empire together lost their hold upon men's minds. Hunnish peoples to the north and west took on the Chinese civilization without acquiring a sense of its unity. Feudal princes began to regard themselves as independent. Mr. Liang-chi-Chao,<sup>1</sup> one of the Chinese representatives at the Paris Conference of 1919, states

<sup>1</sup> *China and the League of Nations*, a pamphlet by Mr. Liang-Chi-Chao. (Pekin Leader Office.)



Photo: Mansell.  
HEAD OF COLOSSAL STATUE OF THOTHMES III,  
FROM KARNAK.

that between the eighth and fourth centuries B.C. "there were in the Hoang-ho and Yang-tse valleys no less than five or six thousand small states with about a dozen powerful states dominating over them." The land was subjected to perpetual warfare ("Age of Confusion"). In the sixth century B.C. the great powers in conflict were Tsi and Tsin, which were northern Hoang-ho states, and Tso, which was a vigorous, aggressive power in the Yangtse valley. A confederation against Tso laid the foundation for a league that kept the peace for a hundred years; the league subdued and incorporated Tso and made a general treaty of disarmament. It became the foundation of a new pacific empire.

The knowledge of iron entered China at some unknown date, but iron weapons began to be

commonly used only about 500 B.C., that is to say, two or three hundred years or more after this had become customary in Assyria, Egypt, and Europe. Iron was probably introduced from the north into China by the Huns.

The last rulers of the Chow Dynasty were ousted by the kings of Tsin, the latter seized upon the sacred sacrificial bronze tripods, and so were able to take over the imperial duty of offering sacrifices to Heaven. In this manner was the Tsin dynasty established. It ruled with far more vigour and effect than any previous family. Shi-Hwang-ti of this dynasty is called by Chinese historians "the first universal emperor," and his reign is usually taken to mark the end of feudal and divided China. He seems to have played the unifying rôle in the



east that Alexander the Great might have played in the west, but he lived longer, and the unity he made (or restored) was comparatively permanent, while the empire of Alexander the Great fell to pieces, as we shall tell, at his death. Shi-Hwang-ti, among other feats in the direction of common effort, organized the building of the Great Wall of China against the Huns. A civil war followed close upon his reign, and ended in the establishment of the Han Dynasty. Under this Han Dynasty the empire grew greatly beyond its original two river valleys, the Huns were effectively restrained, and the Chinese penetrated westward until they began to learn at last of civilized races and civilizations other than their own.

By 100 B.C. the Chinese had heard of India, their power had spread across Tibet and into Western Turkestan, and they were trading by camel caravans with Persia and the western world. So much for the present must suffice for our account of China. We shall return to the distinctive characters of its civilization later.

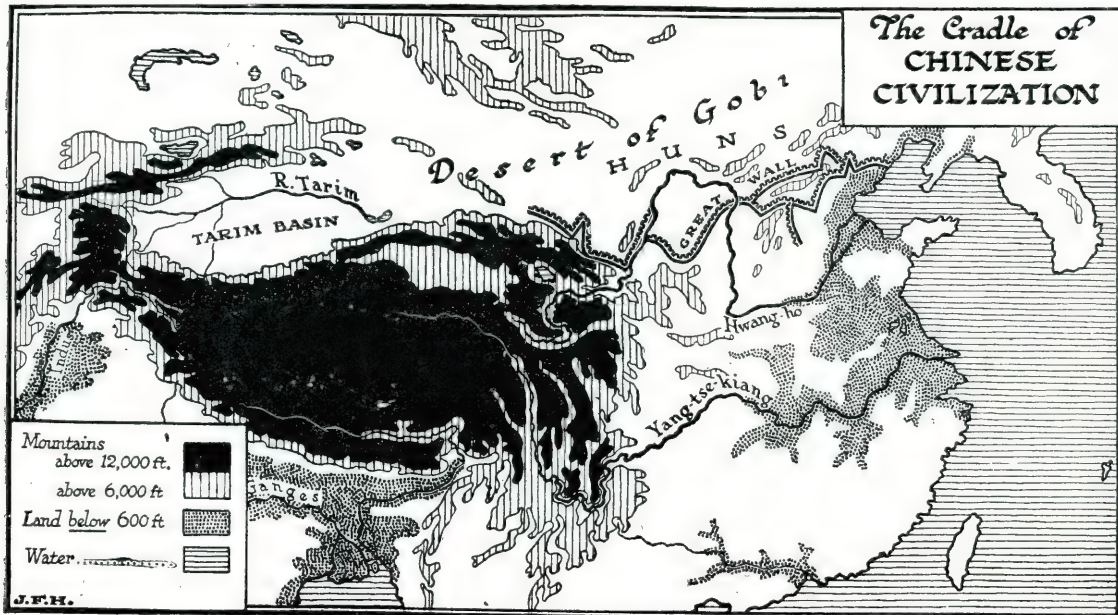
#### § 6

And in these thousands of years during which man was making his way step by step from nomadic savagery to civilization at these old-world centres, what was happening in the rest of the world? In Central and Southern Africa the

negro was making a slower progress, and that, it would seem, under the stimulus of invasion by whiter tribes from the Mediterranean regions, bringing with them in succession cultivation and the use of metals. These white men came to the black by two routes: across the Sahara to the west as Berbers and Tuaregs and the like, to mix with the negro and create such quasi-white races as the Fulas; and also by way of the Nile, where the Baganda (= Ganda-folk) of Uganda, for example, may possibly be of remote white origin. The African forests were denser then, and spread eastward and northward from the Upper Nile.

The islands of Oceania, three thousand years ago, were probably still only inhabited here and there by stranded patches of Palæolithic Australoids, who had wandered thither in those immemorial ages when there was a land bridge by way of the East Indies to Australia. The spreading of the heliolithic peoples by sea going canoes into the islands of the Pacific came much later in the history of man. Still later did they reach Madagascar. The beauty of New Zealand also was as yet wasted upon mankind; its highest living creatures were a great ostrich-like bird, the moa, now extinct, and the little kiwi which has feathers like coarse hair and the merest rudiment of wings.

In North America a group of Mongoloid tribes were now cut off altogether from the old world.





They were spreading slowly southward, hunting the innumerable bison of the plains. They had still to learn for themselves the secrets of a separate agriculture based on maize, and in South America to tame the lama to their service, and so build up in Mexico and Peru two civilizations roughly parallel in their nature to that of Sumer, but different in many respects, and later by six or seven thousand years. . . .

When men reached the southern extremity of America, the *Megatherium*, the giant sloth, and the *Glyptodon*, the giant armadillo, were still living. . . .

There is a considerable imaginative appeal in the obscure story of the early American civilizations. It was almost certainly an almost entirely separate development; there is very little evidence of any immigrants bringing later arts or traditions from either Asia or Europe after the palæolithic, or at latest the heliolithic phase. These peoples got to the use of bronze and copper, but not to the use of iron; they had gold and silver; and their stonework, their pottery, weaving, and dyeing were carried to a very high level. In all these things the American product resembles the old-world product *generally*, but always it has characteristics that are all its own. The American civilizations had picture-writing of a primitive sort, but it never developed even to the pitch of the earliest Egyptian hieroglyphics. In Yucatan only was there a kind of script, the Maya writing, but it was used simply for keeping a calendar. In Peru the beginnings of writing were superseded

by a curious and complicated method of keeping records by means of knots tied upon strings of various colours and shapes. It is said that even laws and orders could be conveyed by this code. These string bundles were called *quipus*, but though *quipus* are still to be found in collections, the art of reading them is altogether lost. The Peruvians also got to making maps and the use of counting-frames. "But with all this there was no means of handing on knowledge and experience from one generation to another, nor was anything done to fix and summarize these intellectual possessions, which are the basis of literature and science."<sup>1</sup> When the Spaniards came to America, the Mexicans knew nothing of the Peruvians nor the Peruvians of the Mexicans. Intercourse had not begun. The Mexicans had never heard of the potato, which was a principal article of Peruvian diet. In 5,000 B.C. the Sumerians and Egyptians probably knew as little of one another. America was 6,000 years behind the Old World.

#### CHRONOLOGICAL NOTE

Here we would call the reader's attention to the chronological diagram on page III. By the scale of this diagram, the one given on page 58 would be 44 inches long, that on page 38, 44 feet, and the diagram of the whole of geological time on p. 10 between a mile and ten miles long.

<sup>1</sup> F. Ratzel, *History of Mankind*.



## XVII

## SEA PEOPLES AND TRADING PEOPLES

## § 1

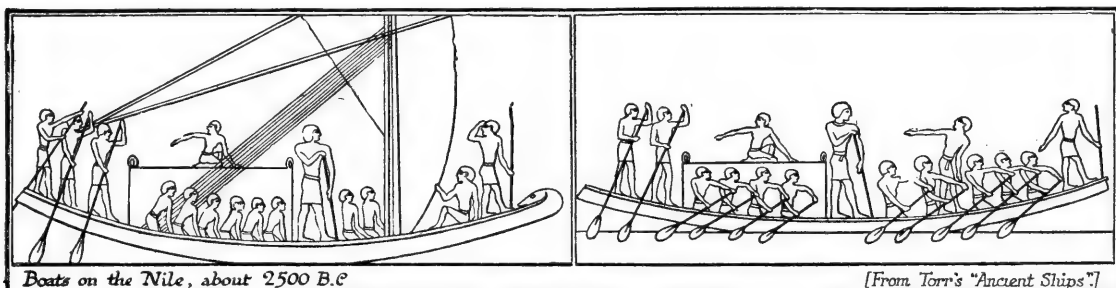
**T**HE first boats were made very early by riverside peoples. They were no more than trees and floating wood, used to assist the very imperfect natural swimming powers of men. Then came the hollowing out of the trees, and then, with the development of tools and a primitive carpentry, the building of boats. Men in Egypt and Mesopotamia also developed very early a type of basketwork boat, caulked with bitumen. Such was the "ark of bulrushes" in which Moses was hidden by his mother. A kindred sort of vessel grew up by the use of skins and hides expanded upon a wicker framework. To this day cow-hide wicker boats (coracles) are used upon the west coast of Ireland, where there is plenty of cattle and a poverty of big trees. They are also used on the Euphrates, and they were until recently employed in South Wales. Inflated skins may have preceded the coracle, and are still used on the Euphrates. In the valleys of the great rivers, boats must early have become an important means of communication; and it seems natural to suppose that it was from the mouths of the great rivers that man, already in a reasonably seaworthy vessel, first ventured out upon what must have seemed to him then the trackless and homeless sea.

No doubt he ventured at first as a fisherman, having learnt the elements of seacraft in creeks and lagoons. Men may have navigated

boats upon the Levantine lake before the re-filling of the Mediterranean by the Atlantic waters. Possibly the first men to paddle out into salt water were Sumerians, coming out from the Euphrates and Tigris, which in 7,000 B.C. fell by separate mouths into the Persian Gulf. The Sumerian city of Eridu, which stood at the head of the Persian Gulf (from which it is now separated by a hundred and thirty miles of alluvium<sup>1</sup>), had ships upon the sea very early indeed. We find evidence of a fully developed sea life six thousand years ago in the eastern end of the Mediterranean, and possibly at that time also there were canoes on the seas among the islands of the nearer East Indies.

Very soon the seafaring men must have realized the peculiar freedom and opportunities the ship gave them. They could get away to islands; no chief nor king could pursue a boat or ship with any certainty; every captain was a king. The seamen would find it easy to make nests upon islands and in strong positions on the mainland. There they could harbour, there they could carry on a certain agriculture and fishery; but their speciality and their main business was, of course, the expeditions across the sea. That was not usually a trading expedition; it was much more frequently a piratical raid. From what we know of mankind, we are bound to conclude that the first sailors plundered when they could, and traded when they had to.

<sup>1</sup> Sayce.



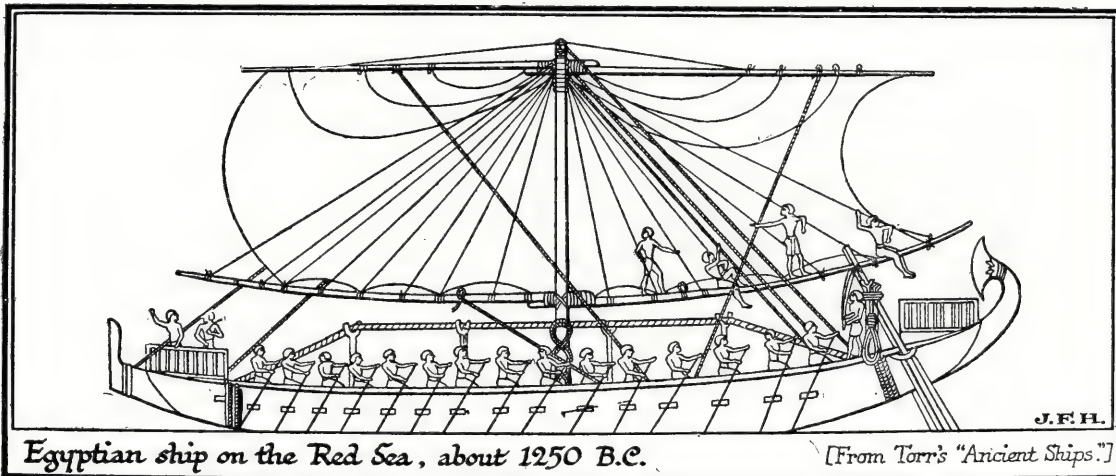
Boats on the Nile, about 2500 B.C.

[From Torr's "Ancient Ships"]



Because it developed in the comparatively warm and tranquil waters of the eastern Mediterranean, the Red Sea, the Persian Gulf, and the western horn of the Indian Ocean, the shipping of the ancient world retained throughout certain characteristics that make it differ very widely from the ocean-going sailing shipping, with its vast spread of canvas, of the last four hundred years. "The Mediterranean," says Mr. Torr,<sup>1</sup> "is a sea where a vessel with

And that practice may really have ceased before 2,500 B.C., despite the testimony of monuments of that date; for in monuments dating from about 1,250 B.C., crews are represented unmistakably rowing with their faces towards the stern and yet grasping their oars in the attitude of paddling, so that even then Egyptian artists mechanically followed the turn of the hieroglyph to which their hands were accustomed. In these reliefs there are



sails may lie becalmed for days together, while a vessel with oars would easily be traversing the smooth waters, with coasts and islands everywhere at hand to give her shelter in case of storm. In that sea, therefore, oars became the characteristic instruments of navigation, and the arrangement of oars the chief problem in shipbuilding. And so long as the Mediterranean nations dominated Western Europe, vessels of the southern type were built upon the northern coasts, though there generally was wind enough here for sails and too much wave for oars. . . . The art of rowing can first be discerned upon the Nile. Boats with oars are represented in the earliest pictorial monuments of Egypt, dating from about 2,500 B.C.; and although some crews are paddling with their faces towards the bow, others are rowing with their faces towards the stern. The paddling is certainly the older practice, for the hieroglyph *chen* depicts two arms grasping an oar in the attitude of paddling, and the hieroglyphs were invented in the earliest ages.

<sup>1</sup> Cecil Torr, *Ancient Ships*

twenty rowers on the boats on the Nile, and thirty on the ships on the Red Sea; but in the earliest reliefs the number varies considerably, and seems dependent on the amount of space at the sculptor's disposal."

The Aryan peoples came late to the sea. The earliest ships on the sea were either Sumerian or Hamitic; the Semitic peoples followed close upon these pioneers. Along the eastern end of the Mediterranean, the Phœnicians, a Semitic people, set up a string of independent harbour towns of which Acre, Tyre, and Sidon were the chief; and later they pushed their voyages westward and founded Carthage in North Africa and Utica. Possibly Phœnician keels were already in the Mediterranean by 2,000 B.C. Both Tyre and Sidon were originally on islands, and so easily defensible against a land raid. But before we go on to the marine exploits of this, the first great sea-going race, we must note a very remarkable and curious nest of early sea people whose remains have recently been discovered in Crete.<sup>2</sup>

<sup>2</sup> See Evans' *Prehistoric Tombs of Knossos*.



## § 2

These early Cretans were of unknown race, but probably of a race akin to the Iberians of Spain and Western Europe and the dark whites of Asia Minor and History.

North Africa, and their language is unknown. This race lived not only in Crete, but in Cyprus, Greece, Asia Minor, Sicily, and South Italy. It was a civilized people for long ages before the fair Aryan Greeks spread southward through Macedonia. At Cnossos, in Crete, there have been found the most astonishing ruins and remains, and Cnossos, therefore, is apt to overshadow the rest of these settlements in people's imaginations, but it is well to bear in mind that though Cnossos was no doubt a chief city of this Ægean civilization, these "Ægeans" had in the fullness of their time many cities and a wide range. Possibly, all that we know of them now are but the vestiges of a far more extensive Neolithic civilization which is now submerged under the waters of the Mediterranean.

At Cnossos there are Neolithic remains as

old or older than any of the pre-dynastic remains of Egypt. The Bronze Age began in Crete as soon as it did in Egypt, and there have been vases found by Flinders Petrie in Egypt and referred by him to the Ist Dynasty, which he declared to be importations from Crete. Stone vessels have been found in Crete of forms characteristic of the IVth (pyramid-building) Dynasty, and there can be no doubt that there was a vigorous trade between Crete and Egypt in the time of the XIIth Dynasty. This continued until about 1,000 B.C. It is clear that this island civilization arising upon the soil of Crete is at least as old as the Egyptian, and that it was already launched upon the sea as early as 4,000 B.C.

The great days of Crete were not so early as this. It was only about 2,500 B.C. that the island appears to have been unified under one ruler. Then began an age of peace and prosperity unexampled in the history of the ancient world. Secure from invasion, living in a delightful climate, trading with every civilized community in the world, the Cretans were free to develop all the arts and amenities of life.



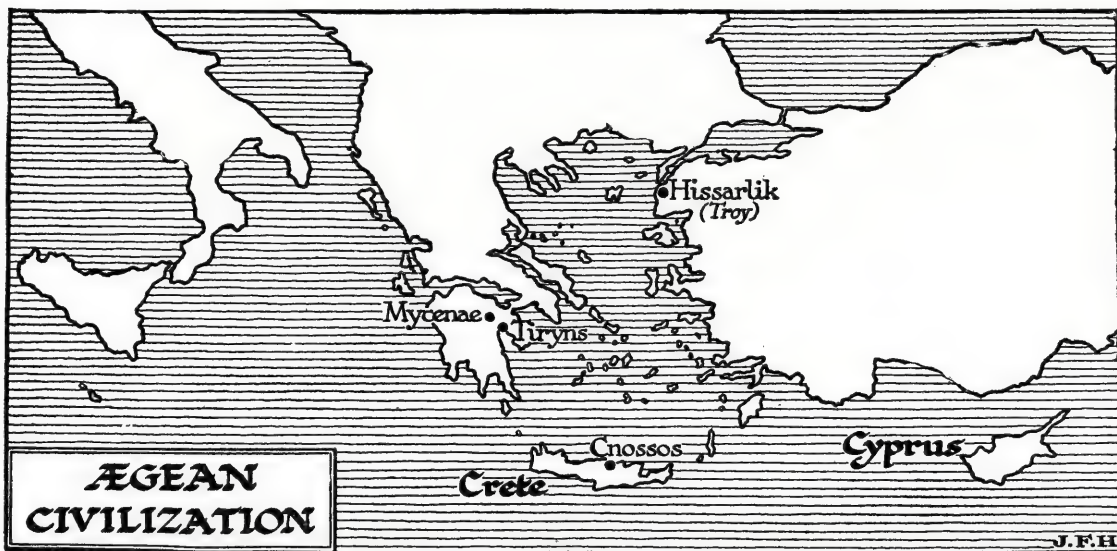
Photo: Mansell.

B.C. 668. A SHIP OF THE KING OF TYRE IN THE ARABIAN GULF (ASSYRIAN STONE CARVING).



This Cnossos was not so much a town as the vast palace of the king and his people. It was not even fortified. The kings, it would seem, were called Minos always, as the kings of Egypt were all called Pharaoh; the king of Cnossos figures in the early legends of the Greeks as King Minos, who lived in the Labyrinth, who kept there a horrible monster, half man, half bull, the Minotaur, and levied a tribute of youths and maidens from the Athenians. Those

It is the custom nowadays to make a sort of wonder of these achievements of the Cretans, as though they were a people of incredible artistic ability living in the dawn of civilization. But their great time was long past that dawn; as late as 2,000 B.C. It took them many centuries to reach their best in art and skill, and their art and luxury are by no means so great a wonder if we reflect that for 3,000 years they were immune from invasion, that for a



stories are a part of Greek literature, and have always been known, but it is only in the last few decades that the excavations at Cnossos have revealed how close these legends were to the reality. The Cretan labyrinth was a building as stately, complex, and luxurious as any in the ancient world. Among other details we find waterpipes, bathrooms, and the like conveniences, such as have hitherto been regarded as among the latest refinements of modern life. The pottery, the textile manufactures, the sculpture and painting of these people, their gem and ivory work, their metal and inlaid work, is as admirable as any that mankind has produced. They were much given to festivals and shows, and, in particular, they were addicted to bull-fights and gymnastic entertainments. Their female costume became astonishingly "modern" in style; their women wore corsets and flounced dresses. They had a system of writing which has not yet been deciphered.

thousand years they were at peace. Century after century their artisans could perfect their skill and their men and women refine upon refinement. Wherever men of almost any race have been comparatively safe in this fashion for such a length of time, they have developed much artistic beauty. Given the opportunity, all races are artistic. Greek legend has it that it was in Crete that Dædalus attempted to make the first flying machine. Dædalus (= cunning artificer) was a sort of personified summary of mechanical skill. It is curious to speculate what germ of fact lies behind him and those waxen wings that, according to the legend, melted and plunged his son Icarus in the sea.

There came at last a change in the condition of the lives of these Cretans, for other peoples, the Greeks and the Phœnicians, were also coming out with powerful fleets upon the seas. We do not know what led to the disaster nor who inflicted it; but somewhen about 1,400



B.C. Cnossos was sacked and burnt, and though the Cretan life struggled on there rather lamely for another four centuries, there came at last a final blow about 1,000 B.C. (that is to say, in the days of the Assyrian ascendancy in the East). The palace at Cnossos was destroyed, and never rebuilt nor reinhabited. Possibly this was done by the ships of those new-comers into the Mediterranean, the barbaric Greeks, a group of Aryan tribes, who may have wiped out Cnossos as they wiped out the city of Troy. The legend of Theseus tells of such a raid. He entered the Labyrinth (which may have been the Cnossos Palace) by the aid of Ariadne, the daughter of Minos, and slew the Minotaur.

The *Iliad* makes it clear that destruction came upon Troy because the Trojans stole Greek women. Modern writers, with modern ideas in their heads, have tried to make out that the Greeks assailed Troy in order to secure a trade route or some such fine-spun commercial advantage. If so, the authors of the *Iliad* hid the motives of their characters very skilfully. It would be about as reasonable to say that the Homeric Greeks went to war with

the Trojans in order to be well ahead with a station on the Berlin to Bagdad railway. The Homeric Greeks were a healthy barbaric Aryan people, with very poor ideas about trade and "trade routes"; they went to war with the Trojans because they were thoroughly annoyed about this stealing of women. It is fairly clear from the Minos legend and from the evidence of the Cnossos remains, that the Cretans kidnapped or stole youths and maidens to be slaves, bull-fighters, athletes, and perhaps sacrifices. They traded fairly with the Egyptians, but it may be they did not realize the gathering strength of the Greek barbarians; they "traded" violently with them, and so brought sword and flame upon themselves.<sup>1</sup>

Another great sea people were the Phœnicians.

<sup>1</sup> This is, I think, too dogmatic about Helen. True, raids on women were a real cause of war, but they were also a very favourite *ficelle* of fiction. A war with Troy might easily arise by the carrying off of a woman. But why was Troy destroyed six several times? It looks to me as if there was some strong motive for building just there, and an equally strong motive for great confederacies destroying the city when built.—G. M.



Photo: Maraghianni.

RUINS OF THE GREAT CRETAN CITY-PALACE.





Photos: Hellenic Society.

BEAUTIFULLY WORKED CRETAN GOLD CUP, SHOWING A BULL-FIGHT.

They were great seamen because they were great traders. Their colony of Carthage (founded before 800 B.C. by Tyre) became at last greater than any of the older Phœnician cities, but already before 1,500 B.C. both Sidon and Tyre had settlements upon the African coast. Carthage was comparatively inaccessible to the Assyrian and Babylonian hosts, and, profiting greatly by the long siege of Tyre by Nebuchadnezzar II, became the greatest maritime power the world had hitherto seen. She claimed the Western Mediterranean as her own, and seized every ship she could catch west of Sardinia. Roman writers accuse her of great cruelties. She fought the Greeks for Sicily, and later (in the second century B.C.) she fought the Romans. Alexander the Great formed plans for her conquest; but he died, as we shall tell later, before he could carry them out.

### § 3

At her zenith Carthage probably had the hitherto unheard-of population of a million.

**The First Voyages of Exploration.** This population was largely industrial, and her woven goods were universally famous. As well as a coasting trade, she had a considerable land trade with Central Africa,<sup>1</sup> and she sold negro

<sup>1</sup> There were no domesticated camels in Africa until after the Persian conquest of Egypt. This must have greatly restricted the desert routes. (See Bunbury, *History of Ancient Geography*, note to Chap. VIII.) But the Sahara desert of 3,000 or 2,000 years ago was less parched and sterile than it is to-day. From rock engravings we may deduce the theory that the desert was crossed from oasis to oasis by riding oxen and by ox-carts: perhaps, also, on horses and asses. The camel as a beast of transport was seemingly not intro-

duced into North Africa till the Arab invasions of the seventh century A.D. The fossil remains of camels are found in Algeria, and wild camels may have lingered in the wastes of the Sahara and Somaliland till the domesticated camel was introduced. The Nubian wild ass also seems to have extended its range to the Sahara.—H. H. J.

slaves, ivory, metals, precious stones, and the like, to all the Mediterranean people; she worked Spanish copper mines, and her ships went out into the Atlantic and coasted along Portugal and France northward as far as the Cassiterides (the Scilly Isles, or Cornwall, in England) to get tin. About 520 B.C. a certain Hanno made a voyage that is still one of the most notable in the world. This Hanno, if we may trust the *Periplus of Hanno*, the Greek translation of his account which still survives, followed the African coast southward from the Straits of Gibraltar as far as the confines of Liberia. He had sixty big ships, and his main task was to found or reinforce certain Carthaginian stations upon the Morocco coast. Then he pushed southward. He founded a settlement in the Rio de Oro (on Kerne or Herne Island), and sailed on past the Senegal river. The voyagers passed on for seven days beyond the Gambia, and landed upon some island beyond. This they left in a panic, because, although the day was silent with the silence of the tropical forest, at night they heard the sound of flutes, drums, and gongs, and the sky was red with the blaze of the bush fires. The coast country for the rest of the voyage was one blaze of fire, from the burning of the bush. Streams of fire ran down the hills into the sea, and at length a blaze arose so loftily that it touched the skies. Three

duced into North Africa till the Arab invasions of the seventh century A.D. The fossil remains of camels are found in Algeria, and wild camels may have lingered in the wastes of the Sahara and Somaliland till the domesticated camel was introduced. The Nubian wild ass also seems to have extended its range to the Sahara.—H. H. J.



days further brought them to an island containing a lake (? Sherbro Island). In this lake was another island (? Macaulay Island), and on this were wild, hairy men and women, "whom the interpreters called gorilla." The Carthaginians, having caught some of the females of these "gorillas"—they were probably chimpanzees—turned back and eventually deposited the skins of their captives—who had proved impossibly violent guests to entertain on board ship—in the Temple of Juno.

A still more wonderful Phœnician sea voyage, long doubted, but now supported by some archaeological evidence, is related by Herodotus, who declares that the Pharaoh Necho of the XXVIth Dynasty commissioned some Phœnicians to attempt the circumnavigation of Africa, and that starting from the Gulf of Suez

southward, they did finally come back through the Mediterranean to the Nile delta. They took nearly three years to complete their voyage. Each year they landed, and sowed and harvested a crop of wheat before going on.

#### § 4

The great trading cities of the Phœnicians are the most striking of the early manifestations of the peculiar and characteristic gift of the Semitic peoples to mankind, trade and exchange.<sup>1</sup> While the Semitic Phœnician peoples were spreading themselves upon the seas, another kindred

<sup>1</sup> There was Sumerian trade organized round temples before the Semites got into Babylonia. See Hall and King, *Archæological Discoveries in Western Asia*.—E. B.



Photos: "British School at Athens."

CHINA FIGURE, FROM CNOSSOS, A VOTARY OF THE SNAKE GODDESS.  
NOTE THE CORSET AND FLOUNCES.



Semitic people, the Arameans, whose occupation of Damascus we have already noted, were developing the caravan routes of the Arabian and Persian deserts, and becoming the chief trading people of Western Asia. The Semitic peoples, earlier civilized than the Aryan, have always shown, and still show to-day, a far greater sense of quality and quantity in marketable goods than the latter; it is to their need of account-keeping that the development of alphabetical writing is to be ascribed, and it is to them that most of the great advances in computation are due. Our modern numerals



Photo: Mansell.

BRONZE LION WEIGHT (FROM ABYDOS), WITH PHOENICIAN INSCRIPTION:  
"FOUND CORRECT BY THE COMMISSIONER FOR MONEY."

are Arabic; our arithmetic and algebra are essentially Semitic sciences.

The Semitic peoples, we may point out here, are to this day *counting peoples* strong in their sense of equivalents and reparation. The moral teaching of the Hebrews was saturated by such ideas. "With what measure ye mete, the same shall be meted unto you." Other races and peoples have imagined diverse and fitful and marvellous gods, but it was the trading Semites who first began to think of God as a Righteous Dealer, whose promises were kept, who failed not the humblest creditor, and called to account every spurious act.

The trade that was going on in the ancient world before the sixth or seventh century B.C. was almost entirely a barter trade. There was little or no credit or coined money. The ordinary standard of value with the early Aryans was cattle, as it still is with the Zulus and Kaffirs to-day. In the *Iliad*, the respective

values of two shields are stated in head of cattle, and the Roman word for moneys, *pecunia*, is derived from *pecus*, cattle. Cattle as money had this advantage; it did not need to be carried from one owner to another, and if it needed attention and food, at any rate it bred. But it was inconvenient for ship or caravan transit. Many other substances have at various times been found convenient as a standard; tobacco was once legal tender in the colonial days in North America, and in West Africa fines are paid and bargains made in bottles of trade gin. The early Asiatic trade included metals; and weighed lumps of metal, since they were in general demand and were convenient for hoarding and storage, costing nothing for fodder and needing small house-room, soon asserted their superiority over cattle and sheep. Iron, which seems to have been first reduced from its ores by the Hittites, was, to begin with, a rare and much-desired substance. It is stated by Aristotle to have supplied the first currency. In the collection of

letters found at Tel-el-Amarna, addressed to and from Amenophis III (already mentioned) and his successor Amenophis IV, one from a Hittite king promises iron as a most precious gift. Gold, then as now, was the most precious, and therefore most portable, security. In early Egypt silver was almost as rare as gold until after the XVIIIth Dynasty. Later the general standard of value in the Eastern world became silver, measured by weight.

To begin with, metals were handed about in ingots and weighed at each transaction. Then they were stamped to indicate their fineness and guarantee their purity. The first recorded coins were minted about 600 B.C. in Lydia, a gold-producing country in the west of Asia Minor. The first-known gold coins were minted in Lydia by Cræsus, whose name has become a proverb for wealth; he was conquered, as we shall tell later, by that same Cyrus the Persian who took Babylon in 539 B.C. But



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